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ART. I.—RELATIONS OF MATTER AND MIND.

A LECTURE DELIVERED BY DR. J. R. BUCHANAN, ON WEDNESDAY
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We are called upon, at this time, to examine, by the various lights of modern science, a fundamental and momentous question.

We are conscious that we live. We are called upon to determine the true nature of our life, and the probability of its future duration. To determine the great question, whether the life of man is one of the evanescent phenomena of matter, rich in its nature and beautiful to behold—but a phenomenon only, ceasing with the peculiar organization of matter by which it was caused, and possessing no substantial permanent substratum.

Beautiful, indeed, is the world we live in—grand and far-reaching are the thoughts of man—but in the midst of our enjoyment, when climbing from height to height in the lofty paths of science, and obtaining in each successive hour a broader and grander view—the question arises, is all this glorious life in which we revel now but a brief gush of vital melody which dies away like distant music, and ceases then forever? Is the light of life which glows in the eyes of the friend whom I love but the transient phosphorescence of organized cerebral matter, or does it come from some more permanent source? Does it resemble the beauty of a sunlit cloud which ceases when the particles of oxygen and hydrogen have assumed a new arrangement, or does it resemble the light of a star which comes from a substantial and lasting source?

We are conscious that we have bodies and that we have

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minds, and that our true life is in the mind or spirit, whatever we may call the conscious principle. We are called upon to determine what is the essential nature of this conscious principle or power within us. Whether it is a mere phenomenon, a mere consequence of the organization of matter, or whether it is itself possessed of a substantial existence, and capable of maintaining that existence when the organized matter of the body is dissolved into its chemical elements, and diffused through the earth, the air, and the sea.

I know that many will say there is no need for any scientific research upon this question—that it has been settled by the establishment of the Christian religion, and that no rational man can possibly doubt his own spiritual and immortal nature. But I affirm the voice of science is needed upon this subject. The voice of Christianity has not settled this question in the minds of all men. Christianity has established firmly in the minds of millions the spirituality and immortality of man; but there are millions of those who profess to believe, and millions of others who wish to believe, but have no definite understanding of the subject, in whose minds the spiritual nature of man stands as a mere dogma which they do not understand, but which they dare not dispute. There are millions who do not realize this doctrine with sufficient force to have any effect upon their own lives, and there are millions still who, in their inmost thoughts, sincerely disbelieve the existence of anything in man which can survive the destruction of his body.

If, like them, we come to the conclusion that all the powers of man are the mere effects or phenomena of organized matter, we render the science of man nothing more than the highest department of chemistry—and we dissipate at once all theology, for it becomes nothing more than a mass of poetical superstitions, like the fables of Grecian and Roman mythology.

But if, on the other hand, we conclude that man has a permanent, substantial, spiritual entity within him, capable of surviving the destruction of his body, we are compelled to go farther, and to inquire what becomes of that spiritual nature when the body has been laid aside? We are compelled to ask the question, whether, after we lay aside the body we may still possess the same faculties in a more expanded and powerful, or in a more restricted manner? We are compelled to ask whether we may continue to look back, after death, upon the scenes of this life, and to take an interest in its progress—whether we may or may not be conscious of the thoughts of those whom we have left behind, and whether we may or may not be able to commune with them—to act upon their minds—to make them conscious of our presence, and to give them the higher knowledge which belongs to spiritual life.

I can see no intermediate ground between these two positions.

Either mind is a mere phenomenon of matter, and religion a mere superstition or play of the imagination, assisted by exuberant enthusiasm, or, on the other hand, we must look into the spiritual life and destiny of man, here and hereafter.

We must frankly, directly, and honestly meet the question, whether our departed friends are or are not living—whether our departed fathers, brothers, friends, and children are still alive and conscious as we are now—capable of giving back thought for thought and love for love, or whether all spiritual doctrines belong to the superstitions of a darker age, which must disappear in the light of the 19th century. Either there is no spirit in man, or if there is, the spirit world is the sublimest subject of scientific investigation.

A rational solution of the questions now before us, requires a thorough understanding of the constitution of man, as illustrated by human and comparative physiology, and by experimental explorations of the brain. Without going into the details of these sciences, I would merely state the great results and principles which they give us, that have a decisive bearing upon our present inquiry.

In all departments of the animal kingdom we observe a vital power, possessing endowments of a higher or lower character, alike in kind, but differing vastly in degree. Perception, sensation, desire, and volition belong to all animals, and all have some portion of the various passions of man. They love and caress, they hate and fight, they seek their food, they build, they plan, they observe, recollect, infer, and understand. The difference between the higher and lower, especially between man and animals, is that the same powers are in the lower, but rudimentary—in the higher, fully developed. But the great characteristic difference between the lower and higher orders of being, is that *in proportion as we ascend in the scale, the vital and mental endowments are more centralized and in proportion as we descend, they are more diffused.*

In man and the mammalia, for example, the circulation is mainly carried on by a central organ, the heart. In fish and reptiles the circulation depends comparatively more upon the capillary bloodvessels. In all animals below the grade of fish, belonging to the two great divisions of Articulata and Radiata, the circulation depends upon bloodvessels alone, in other words, the power is diffused through all parts, and depends upon no central organ. The dorsal vessel of the Articulata, their substitute for a heart, does not possess the same muscular propulsive power.

Of the four great divisions of the animal kingdom, only the higher class, the Vertebrata, possesses a brain and spinal cord, the remainder having no brain their intelligent instincts and powers reside in their ganglia, or little groups of nervous fibre

in different parts of the body. In the lowest class of the Zoo-phytes no distinct nervous masses can be traced, and whatever nervous matter exists is diffused through the body. While thus the mental endowments at one end of the scale are equally diffused through the body, so that the animal can spare its head as well as any other part, at the other end of the scale, we find, as we ascend, the central organ, the brain, becomes relatively more and more developed, more and more controlling, more and more the centre and concentration of conscious life.

Even among the Vertebrata, or animals possessing a brain, a great portion of conscious vitality is diffused through the body (not concentrated in the brain), and consequently remains after the loss of the head. It is a familiar fact, that the body of an insect, after the loss of its head, moves about with apparent intelligence. But it has been shown by the experiments of Dr. Dowler, that even an animal with a brain may possess a diffused consciousness in its body. The body of an alligator, after the loss of its head, performs movements which show that it is still conscious, and has a species of understanding in its actions so as to avoid whatever inflicts pain.

As the animal kingdom thus presents a diffusion of conscious life through the body, an amalgamation of mind and matter, it is only in the higher orders that we find anything like separation or concentration of the conscious principle.

In man only do we find this concentration complete, so that we may say he lives in his brain, and not in all the subordinate structures of his body. Hence we are enabled to regard his spiritual principle as something definite and distinct, not subdivided and diffused through the matter of his body, but concentrated into a conscious entity.

As this great difference exists in the animal kingdom, a similar difference exists among mankind. We observe, on the one hand, powers of a lower order subdivided and diffused through the body; on the other, powers of a far higher order, concentrated and unitized in the governing brain. So in man we observe understanding of a higher and lower order of development, like the higher and lower orders of the animal kingdom. The life of one man seems to descend into his spinal and ganglionic systems of nerves, and he lives in his body. He is incapable of anything much above animal life. He cannot sit still for an hour and occupy his mind in elevated contemplation. He is guided from day to day by impulses and instincts—he is the creature of blind passions, and of a destiny which he does not understand: he cannot lay down and pursue a plan of life, he cannot guide himself by intellect.

In another, we perceive the body under the absolute control of the mind, all power centralized in the brain, and the brain

guided by its central, conscious intelligence. Whatever he wills he does. He calmly surveys the panorama of life, and marks out his course. He lives to a certain end, and his end is wisely chosen. No passion misleads him, no bodily weakness checks his course.

This is the order of development which we all undergo, from childhood to manhood. As infants we live in the body rather than in the brain—when the brain is matured, our restless limbs become quiet, and we change from the turbulent boy to the calm, dignified man. We acquire perfect self-control and far-sighted views, but I may ask, does the mind, as it matures and increases in power and concentrates in the brain, leave its subordinate residence in the body? Does it manifest any tendency, when it has gradually risen from its low abiding places in the glands, blood vessels, and muscles, to a majestic residence at the summit of the body, to go on still farther in its career of progress—to neglect or abandon its humble original habitation—to concentrate in the highest point of development, and after gazing far and wide over the landscape of destiny, to extend its wings and seek a still higher home!

To judge whether such a flight is at all probable, let us inquire into the habits and daily walk of this spiritual power in man, to ascertain whether it is confined to any particular locality or path in the body, and whether it always sustains the same relations to the organized matter of our bodies.

I shall not be so illogical as to beg the question, by assuming that there is a spirit in man entirely distinct from matter, but shall merely inquire into the natural history of that something which is called mind or spirit, whether it be a mere affection of matter, or phenomenon, or a distinct and permanent entity.

We have ascertained, by the hasty survey of the constitution of man as compared with animals, that his mind concentrates and centralizes his being in the anterior and interior region of the brain. From this commanding position it holds its communication with the body by means of an extensive nervous system, of which the most conspicuous portion is the spinal cord, and its ramifications of motor and sensitive nerves, which fill all parts of the body in which any distinct vital action or sensibility is perceived. In this picture, you perceive the position and relations of the spinal nervous system, by means of which all voluntary movements are accomplished, as every muscle which we are capable of controlling is connected through filaments of nerves with this spinal cord, which connects, as you perceive, with the basis of the brain, receiving at the place of connection the name of *medulla oblongata*. Lying in the trunk just anterior to the spinal cord, and parallel to its course are the series of *ganglia*, or small bodies of grey nervous matter, which govern all those internal operations and chemical

changes which are independent of our will, and which proceed unconsciously in the usual course of nature, although not to be affected or materially changed by the action of the mind. These ganglia, although involuntary in their action, are in intimate communication with the spinal cord, and receive from it the various impressions produced by the action of the mind. By these means the appetite, digestion, nutrition, circulation, and animal temperature are placed under the control of the mental power, whenever it is sufficiently intense to extend beyond its ordinary sphere in the spinal system, and modify the vital processes controlled through the ganglia.

In all invertebrate animals these ganglia exercise all the powers of life with no superintending power. In the lower classes of vertebrate animals the ganglia are controlled by the spinal system. In the higher classes the brain more and more decidedly controls the spinal system, and in the matured man the brain itself not only governs all subordinate portions of the nervous apparatus, but is itself governed by the central region in which its functions culminate to their highest spiritual perfection.

In proportion to the predominance of the higher over the lower portions of the nervous system, the mind becomes more absolute and pervading in its power over the body, and capable of causing or curing diseases by its physiological influence. No one will question this physiological power of the mind. The most stubborn skeptics in reference to mesmeric phenomena will credit the most wonderful stories of the power of the mind over the body. Dr. Warren, late President of the National Medical Association, and a decided disbeliever of the most important discoveries in anthropology, does not hesitate to tell the story of a female patient who applied to him with a tumor requiring amputation, and who effected a cure of the difficulty without surgical assistance. She was advised by some friend to pass the hand of a dead man over the tumor. She did so, and when she called again upon the doctor, he declared that the tremor was removed by this *post mortem Mesmerism*, which was nothing more, in reality, than the power of her own imagination excited by the process, and concentrated upon the morbid growth.

It is this imagination or mental power which is now mainly relied upon by the Mesmeric operators of our country. The numerous cures effected by Keely, Spencer, and others, during a few years past, have been effected simply by reducing the patient to a passive condition, and exalting the predominance of the higher portion of his nervous system over the subordinate apparatus. After he has been reduced to a passively impressible state, in which he will believe whatever his operator approves, he is told that a glass of water contains a certain medicine,

and when he drinks it he realizes the effects characteristic of the drug. He is told that he has a pain in his shoulder, and at once the pain exists. He is told that he will fall asleep at a certain time, and he does so. He is told that his disease will undergo a certain favorable change, and the change begins as he anticipates.

These phenomena can occur only when the higher part of the nervous system has attained a certain degree of development and predominance, which elevates mind from the condition of a diffused and feeble attendant upon the physical operations of life to the rank of a controlling and partly independent power.

In order to ascertain more definitely the exact nature and locality of the link between mind and matter, let us trace, as far as practicable, the channels of their intercommunication. The spinal and ganglionic nervous systems, which are the channels of reciprocal influence between the brain and body, communicate with the brain by a continuation of fibrous nervous matter, which we trace upwards, passing through these transverse fibres of the *pons Varolii*, (or bridge of *Varolius*) and continuing onward, at the basis of the brain, in the structures which are called the thalami and striated bodies, or *corpora striata*. The nervous fibres which pursue this course may be traced onward to the basilar, internal, and anterior portions of the front lobe, in which they appear to have their final or highest development. These intellectual organs we know are the true origins of our various acts, as the idea of an act necessarily precedes the volition and the muscular action. We are thus enabled by anatomy to trace the exact channels, in the basis of the brain, along which the incessant intercommunication of mind and matter is effected. When we descend from the cerebrum to the medulla oblongata, we find that the nervous fibres which are the channels of volition and sensation cross from right to left, and from left to right, so as to bring each half of the body into communication with the opposite half of the brain, and in consequence of this anatomical arrangement each hemisphere of the brain controls the muscles of the opposite side of the body, and a paralysis of either side may therefore be traced with certainty to its cerebral source.

When we have thus ascertained by anatomical research that the true locality of the mind, from which it governs or transmits its commands to the body, is in the internal anterior region of the brain, we may obtain additional evidence of the fact by appealing to the demonstrations of embryology.

We learn from the survey of the animal kingdom, which is all formed in accordance with a single plan of consecutive development, that the evolution of the nervous system commences, in the lower orders, in its most inferior portions (the nervous filaments and ganglia), and gradually progresses by super-

addition to the evolution of higher structures which produce a greater centralization and higher development of the mental powers. The brain is thus evolved from below upwards. (*Anatomical details are omitted*). In like manner the embryo human brain undergoes a consecutive development, as shown by the researches of Tiedemann, and after forming the basilar portions evolves the superior and antero-internal regions which we are therefore compelled to regard as occupying the highest rank in the order of development.

This central and anterior region of the brain, which anatomy, embryology, comparative physiology, and other sciences, concur in indicating as the true seat of mind, evinces its character still more definitely in our experiments upon the living brain. We find that all of the organs of the posterior region of the brain are blind impulses, void of intelligence, and impelling us to act in direct opposition to the dictates of wisdom. The midnight darkness of the occipito-basilar region is diminished in proportion as we approach the front lobe. The organs become less impulsive—less delusive. In the middle of each front lobe we find the seat of pure reason, and as we approach the median line of the forehead we find a still more vivid, brilliant, and wakeful display of mental power. This internal region of the front lobe, where convolutions lie which do not come into contact with the cranium, is the region of consciousness, of intuition and of clairvoyance.

In my first experimental inquiries, in 1841, I endeavored to ascertain the philosophy of clairvoyance. Believing that all the phenomena of animal magnetism were merely manifestations of powers inherent in the constitution of man, and, consequently, capable of being detected in their true localities in the nervous system, I selected an intelligent and impressible female as the subject of an experiment to test the doctrine. Believing that the clairvoyant power lay among the intellectual organs, I determined to excite the locality of this power, and thus develop her faculty.

While she was seated in a rocking-chair, I requested her husband to take one of my skulls in his hand and hold it behind her chair, while I excited her organs, and tested her clairvoyant power. By the application of the fingers upon and near the clairvoyant organ, near the base of the front lobe, above the root of the nose, I rendered her sufficiently clairvoyant to describe correctly the several positions in which her husband held the skull behind her head.

Not only physical clairvoyance but other powers of a similar character reside in the same regions, and by exciting this region we develop that psychometric power which enables the subject to take up an autograph, place it upon his forehead, and describe the characteristics of the writer. This psychometric

power is quite common among persons of refined constitutions, and the existence of the clairvoyant power must now be regarded as an unquestionable fact, since there are now so many successful clairvoyants engaged in the practice of their art in different parts of our country. You may recollect that in our own city a well-known millionaire forfeited a handsome little wager as the penalty of his skepticism in clairvoyance. Miss L., a successful clairvoyant, gave many public demonstrations in our city, at which, with her eyes bandaged and covered with the most jealous and excessive precaution, she recognized every object held before her almost as correctly as if she enjoyed her natural vision uninterrupted. The skeptic, who wagered fifty dollars that she could not read what he had written upon a card carefully enveloped and sealed with every precaution, witnessed her trial and denied that she had correctly deciphered the writing, but when the packet was opened, it proved that she knew better by her blindfold vision than the writer by his memory, as she proved to be correct, and he paid the forfeit.

How can a rational doubt of the reality of clairvoyance be entertained, when we have so unquestionable an example in the history of Jane Rider, the Springfield somnambulist, who could move about the house and recognize objects in her somnambulic condition, with her eyes closed as readily as when open? If scientific evidence were needed, was it not amply sufficient that a committee of the French Academy of Medicine, after a laborious and protracted investigation, announced emphatically the reality of the most marvelous phenomena of animal magnetism, including vision with closed eyes. The testimony of men thus standing up in the face of the prejudices of the medical world, and distinctly upholding principles of so marvellous a character, should be satisfactory to all.

Clairvoyance is in daily demonstration among us. We have at this time an excellent clairvoyant in our city, and few have called upon her who have not been entirely satisfied of her possessing the extraordinary power by which persons and things, at distant places, may be accurately described.

If, then, we have traced up mentality from the ganglionic to the spinal system—from the spinal apparatus to the brain—from the posterior and middle lobes to the anterior lobe—and have found in the anterior lobe, upon its internal aspect, the seat of a higher and purer mentality than at any other portion of the brain—a point from which mental illumination appears to radiate to all other portions of the brain and body, it may be presumed that we have approached the point of contact between mind and matter, above and beyond which we will find mental power reaching far beyond the limits of the body. We do thus find it. We find at this point, at which mind concentrates, that pure transcendent mentality which is far above the restraints

of the body, which visits distant places, which explores the events of past time, which looks far on into the future, and which seems to be in sympathy with the thoughts of other minds, however remote in space. The mind which, in the exaltation of clairvoyance, has become unconscious of its own body, and keenly sensitive to the influence of other minds and bodies, may be considered as already partially disembodied, for it is less affected by its own body than by another's.

If, then, we would seek to know whether a more complete disembodiment may occur, whether after the last link of connexion has been severed, the mind would still retain its powers and its conscious existence, we should ascertain whether, in the development of its higher powers, its progress depends upon any physiological operation of the brain, or whether it proceeds in a more independent manner.

It is a very ready and natural supposition, especially to the phrenologist, that all displays of mental power, of whatever character, depend upon the activity of the brain. But we find that displays of the far-reaching intuitive faculties are generally best accomplished when the body is in a state of repose, and the brain under no arterial excitement. A state approaching catalepsy develops the highest clairvoyant phenomena. And even beyond this, when all the bodily functions are suspended, as if by death, we find the mental powers still vividly active.

When the Rev. Wm. Tennant apparently died, and his friends were about to bury his body, a medical friend, perceiving that the body did not exhibit the complete signs of death, by coldness and putrefaction, induced his friends to preserve the body three days longer. During this time he lay as if dead; the circulation and respiration were apparently completely suspended. If the action of the mind be merely the effect of the action of oxygenized blood upon the fibres of the brain—if mental power is merely a secretion of the albuminous matter of the brain, proportioned to the supply of blood, it would follow that during this period of suspended circulation and respiration there must have been a suspension of mental action, producing unconsciousness, and rendering the period a total blank in his memory. But this was not the case. His mind, in the midst of this apparent death, was highly active. When he recovered, he reported his mental exercises as being of an exalted character—he had been enjoying visions of a heavenly nature—had been in communion with spiritual beings, and received instruction and impressions which had a permanent and religious influence upon the remainder of his life.

The case of Col. Townsend, of the British army, who had the power of suspending all the functions of his body, so as apparently to die—there being no respiration or pulsation—and could then by the voluntary power of his mind, in the midst of

this apparent death, reanimate his body, is an additional evidence of the fact, that the mind retains its identity and power in the midst of that suspension of the bodily functions which necessarily arrests all merely physiological processes.

The case of the celebrated traveller, Capt. Riley, is still more instructive. When he resided in the northern part of this State, he was once struck down by a cerebral disorder, from which he lay in a state of apparent death. By the application of stimulants he was restored, and immediately upon his recovery, he related to his family the wonderful mental exercises which he experienced during that period of apparent death. He related that he appeared to have gone out of the body, and to have held intercourse with spiritual beings. They communicated to him important information. Among other things, they told him that he could not remain among them, but must return to the body, and occupy it in this life for thirteen years before he should die. Moreover they told him what he had not anticipated, that he should again go forth in his travels, revisit Africa and visit France. These predictions of his spiritual companions were verified, as he did subsequently revisit Africa, and visited France to consult the surgeon Lallemand. The prediction in reference to his death was avoided by his family as an unpleasant subject, and was never a subject of conversation with them. But it was literally verified, as he died at sea, just thirteen years from the time when the prediction was given.

All this exalted mental power, by means of which these predictions were so truthfully received and given forth, was the product, not of cerebral excitement and active circulation of the blood, but of a brain in which the circulation must have been nearly arrested by the apparent death.

Since, then, we find that intellectual action is adverse to corporeal or physiological development, and that the most exalted and wonderful functions of the intellect are manifested when the body is in repose, or in a state of apparent death, it is not a violent or far-fetched inference that functions which are thus developed, in opposition to, and at the expense of the physiological life and power, and which attain their highest condition when the corporeal functions are completely arrested, would be still more fully developed and active if the arrest of the bodily functions should become more decisive and permanent, as by an actual death. It would be a legitimate inference that, in such a case, the mind would permanently continue in a more exalted condition than any which it had previously known while in the body.

Yet, however plainly this may be indicated by certain analogies and tendencies, we need more decisive evidence upon a subject of such importance, and should, if possible, determine, by

direct observation, the nature and reality of this *post-mortem* existence, which seems to occupy so lofty a sphere. If mind maintains its permanent existence and identity after the total suspension of the physical vitality, a benevolent plan of creation would require that the fact should not be concealed from us be any impenetrable veil. Mind in the living man should be competent to perceive disembodied mind, and the spiritual world should be as much a subject of scientific investigation as the world of minerals and plants.

Such observations I have heretofore endeavored to make. A considerable number may be found in every community who are capable of perceiving the reality of spiritual existence. The power is most readily developed in connexion with experiments in psychometry, of which many are capable. Under ordinary circumstances we may find five or ten individuals out of a hundred who are capable of perceiving the mental influence of the writer of a letter by placing it upon the forehead. Those who have powers of a high order, not only perceive the general influence of the writer's mind, but enter into full sympathy with his character and thoughts, identify themselves with his consciousness and thus perceive his social position, and the general tenor of the events of his life up to the present time.

The fact that the impressible person perceives the emotions and thoughts of the writer at the time of writing, is sufficiently wonderful, but it is far more wonderful that this sympathy often extends beyond the period of the writing so as to enable the psychometer to determine whether the writer be *living or dead*. The manuscript of the dead produces a distinct mental impression, but gives no consciousness of physical life. On the contrary, it produces an enfeebling influence upon the physiological constitution, and a peculiar sensation at the heart, which enables the psychometer to recognize the absence of life. In one case, he will speak of the writer as living and occupying a certain sphere in life; in the other, he will recognize a continued existence, and speak of him as occupying a certain sphere or condition of spiritual life. When he speaks of the living, his impressions are distinct, and prove to be correct; and when he speaks of the dead, his impressions are equally distinct, and analogy would lead us to suppose that they were equally correct. If we have verified the existence and accuracy of the psychometric power by trying its correctness upon things of which we have a positive knowledge, we have no reason to suppose that the moment it begins to survey phenomena which are beyond the reach of other methods of investigation it becomes entirely fallacious. If we have a telescope upon which we rely when surveying the various objects on earth, which may be surveyed by other means, and which has amply proved its accuracy by repeated trials, we do not hesitate to turn it aloft

to the stars, and to rely upon its reports of the heavenly bodies, although they are far beyond our reach and measurement.

I hold, therefore, that the reports of psychometers in reference to the spiritual life after death, are worthy of our reliance. These reports are harmonious, consistent, and rational. They represent the deceased individual as occupying a sphere of calm, elevated, and serene existence. They often speak of him as looking back upon his past career with different feelings and sentiments from those which he entertained during life, in consequence of his now purer and more elevated state.

These reports, derived from the intuitive perceptive powers, are not produced merely by imagination or by pre-existing opinions. The intuitive and spiritual faculties, whenever sufficiently excited, produce the same class of perceptions (of spiritual existence) whether the individual who perceives has previously believed or not in the existence of anything immaterial. I have taken some pains to make these experiments upon those who were disbelievers of the common religious doctrines, and who were inclined to a rigid materialism. Their opinions produced no difference in their perceptions. They could recognize the spiritual forms of departed friends and communicate with them. Nine years since, I tried these experiments upon a gentleman and lady of fine literary powers, who then realized, by their own perceptions, what they had previously disbelieved.

My own experiments have shown that this kind of testimony to the reality of spirit life is sufficiently abundant, as every village and every public audience contains a number who are competent to give such evidence from their sensations or perceptions, when properly developed.

But the evidence is vastly more extensive, the same intuitive and spiritual faculties have, time out of mind, been coming forth in spontaneous development, teaching to a few the existence and condition of departed friends, and thus preserving to mankind an imperfect knowledge of their spiritual career.

Clairvoyants, seers, sages, poets, and theologians (from the earliest records of history) have distinctly perceived the existence of disembodied spirits, and held communion with the departed. Volumes might be filled with their testimony, much of which proceeds from men of a high order of mind, and of the most unquestionable integrity. In modern times, we have an illustrious example in the life of *Swedenborg*, one of the most profound and correct philosophers of Europe, who, for a large portion of his life, enjoyed, according to his own account, free and intimate communication with the inhabitants of the spirit world. Whether we are disposed or not to receive his entire system of philosophy and theology, we cannot doubt the fact that he possessed the clairvoyant power, and perceived, by the interior sense, things beyond the

reach of other mortals; and it is equally certain, that not only were his direct perception thus exalted, but his general penetration into the system of nature was far greater than that of his contemporaries. If blameless integrity, ample learning, remarkable mental acuteness, and a position above the influence of any surrounding temptation—from necessity or a love of popularity—if such conditions constitute a claim upon our credence, surely the testimony of Swedenborg is entitled to an honorable recognition; nor can we in any way avoid the force of his testimony concerning spiritual beings, unless we suppose his imagination exalted and perverted to an extent that might constitute a form of chronic insanity, yet co-existing with the most perfect sanity, wisdom, and rectitude upon other subjects. The existence of such a condition would constitute one of the most remarkable phenomena ever known, and if we indulge in such hypotheses, we may with equal propriety impute insanity to all whose opinions deviate greatly from the fashionable standard of the times.

An example more recent, and perhaps not less convincing, is furnished by the wonderful experience of the American seer, Andrew Jackson Davis. This young man, by the assiduous cultivation of the spiritual or intuitive power, has risen from a condition of ignorance to an eminent rank as a brilliant and pleasing writer—has, beyond all doubt, attained a power of clairvoyance, enabling him, in many instances, with great accuracy, to recognize distant objects, and to explore the world of mind. He testifies in strict harmony with the testimony of all intuitive observers of all ages—that he not only perceives the spiritual power in the living man, but perceives its separation from the body in the act of death, and its continued life thereafter.

But it would seem needless to accumulate testimony upon this subject; an extensive survey of the facts will convince any impartial observer, that in all ages and countries, whenever the constitution of man has been placed in a favorable condition for spiritual perception, an independent existence of mind has been distinctly perceived; no matter whether their spiritual exaltation was produced by the progress of disease, by trance, or by approaching the borders of death, by the repose of the body in sleep, by the exaltation of a spiritual nature, by religious emotions, and by the intense yearning of love for absent friends, by the progressive evolutions of a refined constitution, or by the artificial influence of Mesmeric procedures, concentrating an unusual energy in the spiritual regions of the brain; in all cases alike, the existence of spiritual beings has been distinctly perceived; and every witness who has yet been interrogated, coincides in the opinion that the life of the spirit after the death of the body, may be as distinctly perceived as the life of the spirit while yet dwelling in the flesh.

Nor are we limited to the mere recognition of the general fact ; many observers have gone on tracing the history of those who lived on earth, in their spiritual career, ascertaining the philosophy and history of the spirit world, and thus giving us the inestimable treasures of psychological knowledge.

A French writer (M. Cahagnet) has recently, with laudable perseverance, engaged in an investigation of spiritual science, having a number of lucid somniloquent individuals at his command, whose clairvoyant powers were reliable for such exploration. He employed their time in the exploration of the phenomena of the spiritual world. The system of psychological science, which their observations have thus developed, coincides so remarkably with the observations of Sweedenborg, Davis, and other seers, as to give an important verification of the reality, the accessibility, and simplicity of this species of knowledge. But we need no historic testimony upon this subject, for we have always in our midst many who are capable of becoming direct observers and witnesses. The spirit world is near at hand, and psychology is perhaps as easy of exploration as the physical science of geology ; each has its treasures of collected knowledge in books—each has its strata of interesting *truths* around us—each is accessible to every candid inquirer.

Yet notwithstanding all the facts in nature which point to the development, elimination, and emancipation of a spiritual being in man, as the ultimate aim and highest accomplishment of the natural world—notwithstanding its intimate alliance with our loftiest and most generous emotions, and its elevating influence upon mankind—notwithstanding the vast collected mass of evidence upon this subject, there may still be those whose minds resist such evidence, and who cannot feel a calm and firm reliance, even upon this broad basis of evidence. Analogy may be pronounced delusion ; and the perceptions of those entranced and seemingly dead, may be referred to imagination. The testimony of good and wise men may also be referred to imagination impelled by enthusiasm ; and even the testimony of the most accurate clairvoyant seers may be considered unreliable.

To a great majority of mankind, a sufficient accumulation of testimony will be convincing ; but to those who stubbornly maintain previous opinions, and evade the force of evidence by ingenious hypotheses, it is almost impossible to furnish satisfactory evidence.

It will be in vain that the clairvoyant recognises, in the spirit world, an individual who died before the seer was born, and describes his personal appearance.

The skeptic will affirm that this belongs to the wondrous powers of the clairvoyant, to the intuitive faculties of man. He will affirm that the intuitive power gathers up from the memories of the living the idea of the departed. It is in vain that the

clairvoyant receives, from spiritual beings, messages conveying important knowledge, telling to the living things far beyond their knowledge, proving that a higher intelligence has been engaged. The skeptic will declare that although the clairvoyant honestly believes he receives such knowledge from a higher source, he was deceived by his own fancy, and merely embodied in a human form, by the force of his dreamy imagination, the suggestions which really sprung from his own creative and intuitive intellect. No matter what wisdom might come down from the spirit world through such medium—no matter how far beyond the knowledge of the interested parties such knowledge might be, it would still be affirmed that all such knowledge was derived from the minds of the living; and if it should be clearly proven that the spiritual knowledge thus obtained was beyond the reach of all living minds, and relating to matters of which no human being had knowledge, still it would be affirmed that such knowledge, if not derived from living minds, was derived from impressions which those once living had left behind them in their manuscripts, and other subjects of familiar contact; and even if all such hypotheses should fail and be refuted, the indomitable skeptic would still fall back upon the proposition, that the intuitive faculty of man is competent of itself, without any definite sources of information, to reveal the most remote and hidden truths; and yet he will maintain that this same intuitive power, so vast in its grasp, and so truthful in its reports, is deceptive in reference to spirituality; and that it gives a substantial existence to forms which are the creatures of its own imagination. It is difficult to refute the man of ingenious hypotheses. If driven from the first point he occupies, he readily occupies another more remote and inaccessible. Our demonstration therefore is incomplete. To a man of skeptical ingenuity, it is impossible to prove the spirit world. All analogy he rejects, because analogy is not demonstration—all testimony of clairvoyance he rejects, because he is not a clairvoyant himself, and because clairvoyants may be imaginative.

To demonstrate the existence of the spirit-world, with an inevitable force, requires something more than all this. It is necessary not only that all nature should point, by her laws and analogies, to spiritual life; and that all intuitive clairvoyant seers should distinctly perceive, and recognize, and communicate with spiritual beings; not only that the testimony of millions should be unanimous, but a still stronger evidence is needed; an evidence not dependent upon elaborate reasonings, nor upon our faith in human testimony; but more direct and forcible than either, it is necessary that the spirit-world should speak for itself. If it be possible for the disembodied to make themselves visible or audible to those who have no exalted intuitive powers—to those who perceive only by gross and earthly media—surely it is desirable that we should hear its voice.

If this world be constructed in accordance with the highest powers of benevolence, it is not probable that our departed friends will be for ever barred from all communication with the living. The time has come at last for free direct communion of heaven and earth—the dead have held converse with the living, not by the interior sense alone, but by sounds produced in our gross atmosphere; these sounds originating in no physical cause, have been heard so often in the East and in the West, by hundreds if not thousands of our most enlightened and accurate observers, that it would be folly and arrogance to deny their existence. If human testimony be not all false, if history be not all a fable, these sounds originating in no material cause, and conveying messages of an intellectual and elevating character, have been often heard. They have been heard in our city by the most critical observers. Our departed friends have thus spoken to the living, giving words of wise counsel, of friendship, and of consolation, and promising communications hereafter.

The fact is established—it has passed beyond all controversy; the spirit-world has spoken—the demonstration is complete, that man is a spiritual and immortal being—that the departed still live in a higher realm than ours. The solution of this great mystery, the final and irresistible demonstration of this holy truth, has already begun to elevate and spiritualize the thoughts of men; and it is destined to lead us on by an irresistible attraction in a grand career of progress. In view of the great moral results that are to be attained—in view of the great mysteries of science that have thus been solved, I cannot but regard these manifestations of departed spirits, by means of audible sounds, as one of the highest and holiest facts in history; a commencement of a new era, the first rays crossing our horizon from the sunrise of the nineteenth century.

INTERESTING INCIDENT.—While visiting at Rochester some time since, the writer was gratified with many pleasing testimonials of the reality of spiritual intercourse, received in the presence of the Fox family. On one occasion, as I was seated at a table in company with several strangers, the following incident occurred, which, though entirely unexpected, furnished the most satisfactory evidence of the nearness and intelligence of spirits. When one of the gentlemen present was conversing with one of his deceased friends, an infant spirit—as indicated by the lightness of the raps—made a signal for the alphabet. On repeating the letters, the sentence was spelled out, "*Pa, you ask questions.*" None of us for some time understood to whom this language was addressed. The person whose communication had been interrupted, declared that he never lost a child, and the same statement was made by the rest of the company, until at last Mrs. Fish, turning to me, inquired, "Have you not lost one?"—to which I replied in the negative. Immediately there was another signal for the alphabet, and the words spelled out were, "*If I were living, would you not call me daughter? You would be my step-father.*" It then occurred to me that my wife, about ten years since, while living with a former husband, had lost an infant child; and on mentioning the fact it was immediately indicated by the raps, that this was the same who had desired me to ask questions, and had described so accurately the relationship existing between us. It should be observed that no person present could possibly have known that my wife had ever lost a child. R. F. A.

ART. II.—PHRENOLOGICAL NOMENCLATURE.

The nomenclature and classification of the organs of the brain is, to a great extent, arbitrary. The number of subdivisions of which the convolutions and their fibres admit, is almost illimitable. The manner in which these subdivisions shall be grouped together is variable, as it may be governed by our convenience, and by a reference to the purpose for which the classification is made. In a classification of cerebral organs, made for the purpose of popular teaching, the groups of organs should be large, the number of fibres contained in each should be great, and their aggregate tendency expressed by familiar terms, indicating a general rather than a special tendency. In this manner the entire character of the brain may be comprehended in a few groups of organs and functional tendencies, which may readily be apprehended at a glance.

For the purposes of the accurate practical phrenologist, a more minute subdivision is necessary. It is essential not only to speak of the general tendencies of the various organs and groups, but to specify for each the ultimate results or acts to which it may give rise, so as to enable us to indicate the probable acts of the individual in whom it may predominate.

To the mental philosopher, who desires to trace not only the entire workings of the human economy, but its most ultimate exterior relations to the world, and the continual reaction between man and nature, it may be necessary to go into a still more minute, microscopic analysis of the brain, accumulating a complexity and multiplicity of terms, for various shades of mental manifestation, which would be inconvenient in popular teaching, and embarrassing to the tyro in practical phrenology. It is desirable, therefore, not to limit ourselves strictly to any one system of nomenclature and classification, but to adopt various methods adapted to the ends for which they may be used.

The *grouping* or *classification* of the organs admits of much greater variety than their essential nomenclature. For whatever purpose we may study the science—in whatever light men may be viewed—we shall find it desirable, or at least convenient, to modify the mode of grouping, so as to contemplate the functions of the brain with reference to a particular end. If, for example, we would study the organs of the brain especially in their mathematical relation to each other, exhibiting clearly at a glance their mutual connections and influence, the mode of grouping, and the forms of the organs would be materially different from that desired for any other purpose. The mode of grouping which would exhibit clearly at a glance the manner in

which each organ affects its antagonist, the correspondence between the ranges of co-operative organs, and the modifying influence which each organ has over all in its own as well as in its opposite hemisphere, would not be conveniently adapted to popular teaching, however interesting it might be to the student of abstruse philosophy.

The grouping and nomenclature which would be adapted to the distinct display of the relations between the brain and the body, would be entirely unfit to exhibit the relations of the brain as an organ of mind and moral character.

The mode of arrangement which would exhibit the relations of the brain to dietetics, would be distinct from the arrangement best adapted to any other purpose.

Hence we perceive that he who has a correct knowledge of the ultimate functions of the fibres of the brain, may conveniently arrange that knowledge in a great variety of forms, as he wishes to demonstrate its various aspects, and its various relations to other knowledge. Just as an anatomist in the dissection of a brain, might present a great variety of views and sections, all of which would be but different presentations of the same physical facts. To one who wishes to become a thorough anatomist, it would be desirable to take as many different views as possible, and to dissect the brain in all the various modes in which it can be anatomicized. And, in like manner, he who would thoroughly understand the functions of the brain, the seat of the mental and physiological forces of man, should not limit himself to one single monotonous mode of nomenclature, but should view the subject in all its aspects, and with all the variations of which the laws of nature, and a philosophical etymology admit.

The various schemes of nomenclature which thus appear to be practicable and desirable, I have not yet attempted to execute. Having been but little engaged in the publication of my discoveries, a single view of the subject has sufficed for my immediate purpose, and I have avoided the publication of other views, which might tend to confuse those who gave but a hasty attention to the subject. But, as I design hereafter, to give more attention to the propagation of the science, I shall now bring forward several important suggestions as to the nomenclature of the brain. Several suggestions which I wish to make at present, are designed rather to elucidate the subject, and popularize its philosophy, than to embarrass the reader by the consideration of abstruse relations.

The very first question that arises in fixing upon a system of nomenclature, springs from the fact that every organ of the brain is capable of various degrees of intensity of action, and manifestation. Although its action is in each instance essentially the same, whether slightly or intensely excited, its mani-

festations are widely different. The reason of this is, that the manifestation of an organ is not made by means of an apparatus, peculiar to itself, acted upon by itself alone, but is made by means of a human being in whom innumerable other organs may have an equal or greater jurisdiction. Hence the first manifestation of an organ, when moderately excited, is but a slight influence upon the character or upon the man in the direction in which it points. In the action which results from its slight excitement, the character of the organ is not distinctly set forth. Its characteristic tendency is controlled and modified by those of all the other organs of the brain. Thus it is designed by nature, that every organ should act under the control and regulation of the remainder, not as planets flying at a tangent from their orbit and their central sun, but as planets moving harmoniously in their proper orbits, regulated by internal forces, and counteracting attractions.

The question would then arise, in reference to each organ, what shall we consider its legitimate orbit? whether it shall be controlled by the centripetal attraction, and kept within a narrow limit, or whether it shall obey its own centrifugal force, and rush on through a vast and comprehensive orbit? Before we can determine appropriately our nomenclature, it will become necessary to adjust the centripetal and centrifugal forces, to give to each organ its proper sphere or orbit, describe it as traveling happily in that sphere, and also indicate the wider and more erratic orbit in which its own intrinsic impulse would carry it onward if uncontrolled. But when we undertake to fix a precise sphere or orbit for any organ, we find our determination becoming somewhat arbitrary. Each organ may have various spheres or ranges of action, one of which is best adapted to health, another to the intellectual progress of our race, another to physical power and success, and another to present and future happiness. In short, we may select for each organ of the human brain, a different sphere or degree of action according to the purpose for which we wish the individual to be organized. But probably no two individuals would entirely agree in determining the proper sphere of our various organs, as each would have a different conception of the best organization of man, and the best proportion of his faculties.

From these considerations we are at once led to perceive, that there are two distinct methods of nomenclature, each possessing important advantages; the one method, which aims to exhibit each organ acting in the sphere which we most approve—acting in a manner consonant with health and happiness—acting in subordination to the general laws of harmonious arrangement for the brain, and producing the best results. This system of nomenclature is well adapted to popular instruction, and presents a pleasing aspect of the science; it is congenial

with our higher sentiments, and points distinctly to the great truths of moral philosophy. Hence it would be a favorite with those who delight to contemplate man as he should be, and to look at the virtuous, healthy, and legitimate operations of his nature, rather than at the vices and distortions which the actual history of the world exhibits.

But notwithstanding these advantages, this harmonious and orderly system of nomenclature is not sufficiently expressive and emphatic to answer all our purposes; neither is it sufficiently profound and comprehensive to give us a thorough understanding, or sufficiently analytical to satisfy the demands of the philosophical inquirer. The world as it is, and has been, does not exhibit to us merely the legitimate action of the various organs moving in their appropriate spheres, for there are comparatively few whose natures are entirely harmonious. The history of mankind is largely made up of excesses and deviations from propriety; hence, while there are so few perfectly harmonious individuals, a system of nomenclature adapted only to the harmony of the faculties would be better fitted to the millennial condition of the race than to its present career.

Still, it may be said, that the contemplation of excellence is always beneficial, and that a system of nomenclature adapted to a harmonious career may, therefore, be beneficial to us in our present condition; hence I would by no means object to the tendency in the minds of many phrenologists, to name every organ from its legitimate function in contributing to the health and happiness of man.

For example, at the basilar part of the middle lobe, is a portion of the brain connected with our appetite. The name which has been given to this region, of Alimentiveness, signifies a disposition to take food. This name points to its normal manifestation, but the true functions of the organ are hunger, thirst, and love of stimulus. In proportion as it is active, the individual becomes voracious, hungry, gluttonous and intemperate. Uncontrolled by the higher faculties, it hurries him on to a glutton's or a drunkard's grave. It is necessary that we should view the organ in both its modes of action—in the normal, healthy, and judicious manifestation, as a necessary and beneficial organ of appetite, and also in its abnormal manifestation, whenever it becomes a controlling element of the constitution, and snatches from the higher organs the control of the character, so as to make the whole man manifest in uncontrolled excess, the influence of one of the most subordinate parts of his constitution.

The normal manifestation is the result of a just proportion in the brain—a proportion which renders the inferior organs entirely subordinate to our higher powers. The abnormal manifestation arises from disproportion, which deforms the character by rendering the smallest organs the largest and most controlling. These excessive manifestations have been called, by

some, perversions; it is true, they are perversions of the character of man, perversions of the symmetry of his brain; but they are not perversions of the individual organs. The organ of Alimentiveness in itself exercises the same function, whether it consumes a single potato or a peck—whether it consumes an oyster or a turkey, whether it gratifies itself with a glass of wine or a quart of brandy. The manifestation of the same organ, which is merely greater in degree, in consequence of greater development, is not a perversion. It is the uniform and inevitable result of its action carried to a greater extent. So in reference to any other organ. There is no difference between its normal and abnormal manifestation, except that in the one instance its manifestation is checked and controlled by other organs, whereas in the other, it overcomes the controlling force, and manifests its own unbridled tendency, as a planet, by its centrifugal force, rushes from its legitimate orbit and flies afar from its central regulating power. Our animal passions are the subordinate instrumentalities with which we work, designed to obey the control of our will, and in a rightly proportioned brain, they have not sufficient strength to overcome the control of the will, moral sense, and the judgment. But in an improperly balanced brain, the moral sense, judgment, and will have not sufficient power to hold the reins, and, consequently, the same force which might, under control, have carried us on to happiness, now runs wild, and carries us to ruin. Our passions, like the horses of a stage coach, are altogether useful and important so long as the driver is competent to control them by the reins, but whenever the driver is feeble or incompetent, or the horses too furious and powerful for his control, we are carried away into danger and destruction by the very same power which, under proper control, would have led us to safety and happiness. Our passions and appetites may be compared to the steam power of a locomotive, which under proper control carries us with rapidity to our journey's end, but without control destroys all connected with it. Yet in the two cases there is no essential difference in the fire and the steam. They are acting out their own nature, displaying the same intrinsic force, whether it be controlled by our wisdom, and directed to good ends, or allowed to act without proper control and produce mischief. The steam and the fire are not perverted, or changed as to their essential nature, but only misapplied.

These illustrations might be prolonged to an indefinite extent, but it is sufficiently obvious that our various organs have each an intrinsic character, by which each organ is adapted to produce, under the control of the others, the best result, and that the same force which, in a harmonious action of the brain, produces good results, must necessarily, when acting alone, deviate from its normal sphere, and produce evil. In other words, evil arises simply from the excessive manifestation, of organs uncontroll'd,

in which manifestation the essential nature of the organ is not changed or perverted, but merely deprived of those regulating forces which are essential to its best results.

Man himself is susceptible of great perversion by the disproportion of his organs, but the organs themselves are simple elementary forces, which in their excessive manifestations are not perverted.

If it were practicable to devise a system of nomenclature, which would express equally the normal and abnormal manifestations—which would indicate the tendency of each organ distinctly, without stating whether that tendency was normally or abnormally displayed, such nomenclature would be the most comprehensive and satisfactory. For example, the organ of Alimentiveness, with its subdivisions, hunger, thirst, and love of stimulus, presents a judicious nomenclature. The name indicates the tendency of the organ, but does not indicate whether that tendency is manifested in a harmonious, or an excessive manner—whether food is temperately, or intemperately taken. But in reference to a considerable portion of the organs of the brain, I have used a nomenclature, expressive of the extreme or uncontrolled action of the organs, pointing to the special results and remarkable acts which they produce under high excitement. Believing that we can understand man rightly, only by a thorough analysis of his character, by taking his various cerebral forces apart from each other, I have endeavored to present in my nomenclature this thorough analysis—this specification of the extreme results, which would be produced by each organ, when it assumes the control of the whole brain. Many of these manifestations, as for example, murder, suicide, cruelty, treachery, etc., are repugnant to our moral sense, and somewhat repulsive to those who are accustomed to look upon the bright side of human nature; but it must be borne in mind, that these abnormal and excessive manifestations, in which we see the true tendency of the animal organs, are deviations from their proper sphere. In actions of violence and crime, the animal organs escape the control of the higher powers, and like a fire which has escaped from the grate or stove, they spread devastation around. Yet, because a fire, confined in its proper place, merely produces a genial warmth, we should not forget the fact that it is the essential nature of fire to burn, and that it will burn us, unless we keep it under great restraint. So it is the essential nature of the animal organs to commit violence, and to do acts which violate the moral code, and this they will do unless under continual restraint; yet when under that restraint, they serve, like the fire, to produce a congenial warmth, and to enable us to resist the inclemency of the elements.

It is not, therefore, designed by the terms hatred, cruelty, murder, etc., to indicate that such acts and emotions are the necessary and usual consequences of the organs, but that such is

the tendency they possess, such are the ends toward which they point, and toward which they will advance, just so far as permitted by the higher powers.

If it were practicable to express, in reference to each organ, by a single term, both its ultimate tendency and its legitimate harmonious manifestation, that term would undoubtedly be the best; and in reference to the gastric organ, the term *Alimentiveness* may answer this purpose. Still, it will scarcely be practicable to render our ideas of the organs sufficiently definite and exact, without a distinct reference to their ultimate and extreme results. We understand the direction of the magnetic needle best, by saying that it points to the north star, and thus also the ultimate tendencies of our organs may be best comprehended by knowing what are the polar stars of their manifestation.

In reference to the intellectual organs, we find no difficulty. The names which express their functional action do not indicate the function to be excessive or abnormal; they indicate merely the power, not the results which follow from its exercise. The moral organs, too, may be happily expressed by terms which point to their good results in elevating the moral nature and happiness of man, but which do not point to their evil results in over-powering the animal nature, and destroying the physical energies. It is only in reference to the basilar region of the brain, where reside the subordinate elements of our nature, that we find any difficulty in expressing at once the essential tendency of the organ and its ultimate results, without identifying the organ with the evils to which it may give rise when in excess.

Some of our basilar organs are so small by nature, and destined to exert so limited an influence, that any very distinct manifestation becomes abnormal. Others which are less essentially evil, may obviously admit of a circumscribed manifestation, others again have a still wider sphere of normal activity, and the difficulty of devising a satisfactory system of nomenclature increases in proportion as the organs are smaller and destined by nature to a more and more circumscribed sphere of action.

Although it may not be possible at present entirely to overcome these difficulties, and render every portion of our nomenclature perfectly perspicuous, additional research will doubtless enable us to give, with more exactness, the precise sphere of each organ, the normal extent of its manifestation, and the most convenient form of nomenclature.

There are certain portions of the brain, which, in the present sense of the word, produce very active and decided manifestations, in reference to the functions of which we cannot be mistaken, but as these manifestations are almost entirely abnormal, and as the development of these portions of the brain is so exceedingly small as to place them under the absolute

control of the higher powers, we may make a comprehensive remark which will serve to elucidate the entire philosophy of this subject. *Every organ of the brain possesses an inherent tendency, of which a certain amount is beneficial and necessary to man, but of which an excess is injurious.*

Those organs which are capable of displaying the greatest amount of their influence, without producing injury, are given us by nature in the largest development—those which are less capable of extensive beneficial manifestations, and which most readily run to evil results, are given us in smaller development, while those which are least necessary to the healthy and happy constitution of man, which most readily become sources of evil are given us in so very small an amount as to place them, in a rightly constituted brain, under the absolute control of the higher powers, and render them incompetent to any independent or very distinct manifestation. All these subordinate organs act, it is true, in every brain, but their action is confined within so narrow limits, as to be merely modifying and directing influences for the controlling powers, never rising to the dignity of sharing in the control, or making their influence distinctly felt.

In accordance with the foregoing principles, the following may be suggested as a judicious system of nomenclature for the purposes of popular instruction, presenting as it does a general view of the tendencies of the various regions of the brain, without attempting an exact specification of all their ultimate and abnormal effects.

<i>Intellectual.</i>	Intellect (perceptive or wakeful)—Sleep. Intellect (reflective)—Adhesiveness. Marvelousness—Skepticism. Ideality—Coarseness. Humility or Reverence—Ambition. Sublimity—Animality.
<i>Virtuous.</i>	 Liberality—Acquisitiveness Benevolence—Selfishness. Truthfulness—Secretiveness. Sociability—Combativeness. Universal Love or Goodness—Destructiveness. Integrity—Cunning or Baseness. Patience—Irritability. Inhabitiveness or Patriotism—Turbulence. Cautiousness—Recklessness.
<i>Energetic.</i>	 Firmness—Fear. Temperance—Alimentiveness. Hardihood—Sensibility. Health—Disease. Energy—Relaxation. Playfulness—Melancholy. Sanity—Insanity.
<i>Physiological.</i>	 Ardor—Coldness. Action or Manifestation (Conductor Organs, or Organs of Natural Language.)—Restraint. Vitality—Mortality. Amativeness—Chastity. Nutrition—Atrophy.

The foregoing catalogue is sufficient to show how impossible it is to make a satisfactory classification, and separate the organs into distinct groups. It is equally impossible to express the elements of human nature in a clear and satisfactory manner by any small number of terms for a few large organs. The fifty-four divisions above mentioned may cover the whole brain, but the names are far from conveying a full and definite conception of character, as the subdivisions of these regions cannot be adequately expressed by the general term. For example, Religion in the department of Goodness, Imitation in the department of Sociability, and Somnolence in the department of Ideality, are not distinctly implied by the general name of the region.

It is also quite obvious that it is not practicable at present to find terms which, will express the normal and legitimate sphere of action for some of our organs, such as Insanity and Disease, organs which are doubtless not only a part but a useful part of the economy of nature, yet designed only to exert a slight influence, sufficient to counteract any excesses which might arise from their antagonist organs. They are remarkably small in the brain and in the true character of man, but if we should use terms expressive only of their ordinary healthy manifestation, those terms would be too faint and indefinite to reveal their true character; hence, I prefer the name which expresses their decided and predominant action, which we so often meet in the usual course of nature.

ART. III.—DELUSION, HOAX, AND HUMBUG.

A well developed and balanced mind successfully avoids all extremes and errors of faith, neither obstinately rejecting any form of truth, nor carelessly adopting any proposition which is not in harmony with science and philosophy. Nay, more, instead of rejecting any form or any portion of science, the man of well balanced mind is eager to receive and welcome every new fact or to go in search of any phenomena which may be in any degree instructive; yet, far from carelessly adopting every novelty and wonder, he recognizes readily in every new suggestion either its concord or its discord with the well known laws of nature, and with a vast number of facts which his candid enquiries have made familiar to his mind. Thus he readily decides at once that certain things are true which are at the time utterly incredible to the multitude. He is regarded as visionary, when in reality he is only clear sighted, and nothing but time, which terminates all delusions, can vindicate his character.

On the other hand, multitudes, not only of the mass of mankind, but of those who are well educated, and who claim to be leaders in science, have by far too limited a horizon of thought to discriminate accurately between truth and error. They continually denounce as imposture or delusion the new discoveries in science which are incredible to them, merely because, in the narrow range of their vision, they can see nothing analogous to the new principles or in any degree connected with them. Could they look farther and deeper into the laws of nature, they could see many facts plainly indicating the truth of every new and valuable discovery, but limited as their vision is by bigotry, selfishness, and mental indolence, they neither appreciate new truths nor have they the power of readily detecting errors, as they are not aware of the facts and principles which are incompatible with any novel suggestion. Hence we have a great deal of indiscriminate and dogmatic skepticism, with a great deal of equally indiscriminate credulity in the very same class of persons. Whatever is not in harmony with their predominant sentiments they dogmatically condemn, and whatever coincides with their theories or passions they as foolishly approve. The facts of spiritual science are adverse to their materialism and dogmatism, hence they are rejected without an examination, but a great number of those who denounce or dislike all the higher and more beautiful phenomena of the human mind are easily deceived by anything which belongs to material science or by any statement which suits their prejudices. A learned editor of this city, for example, has declared that he would not believe in mesmerism until the mesmeric phenomena were produced in his own person. (This is very much like declaring that he would not believe in the existence of epilepsy until some physician would give him an epileptic fit). The same editor, however, has recently exhibited the close alliance between credulity and skepticism, both of which arise from the same narrow range of thought, as he has been quite captivated with the wondrous powers and pretensions of a new mechanical invention—an engine to be propelled, not by steam, but by carbonic acid. This invention he announces as "*the greatest discovery of the age.*" Yet the motive power of carbonic acid has long been known, and the best method of its application to machinery was discovered and published by my father more than twenty years since. This great discovery, which is so pompously announced as destined to supersede the use of steam and to revolutionize the industrial world, will prove upon trial to have been greatly exaggerated in its value. Our newspapers, in the same columns which denounce phenomena that they do not comprehend, announce to the world, with approbation, the most improbable stories of discoveries and improvements, and scientific facts, which an accurate knowledge of science would prove to be entirely fallacious.

It becomes those who aim to escape these errors of dogmatism and credulity to cultivate impartial and liberal, but scrutinizing habits. If they neglect this precaution, they will have the mortification of knowing that they have not only rejected true science, but have allowed themselves to be imposed on by counterfeits. The very same individuals who had rejected contemptuously all the phenomena of mesmerism and the solid truths of phrenology, were quite captivated and convinced by the celebrated moon hoax, and were not unwilling to believe in the *Vespertilio-homo* or man-bat in the moon. The same who at first considered mesmerism an imposture, were compelled by witnessing its experiments to admit the facts, and then were not unwilling to believe the celebrated story of mesmeric exploits, written by the late Edgar A. Poe, in which he brought a highly intellectual gentleman under the mesmeric influence and kept him during the progress of his disease under this influence until he actually died in the mesmeric state, and yet his spirit continued under the operator's control, and continued for six months to speak through the body and preserve it from putrefaction, until, when the spell was dissolved and the spirit released, the body dissolved at once in a state of corruption. This was truly a Munchausen story, but it was believed by some who could not distinguish between its wild absurdity and the true wonders of science.

A story has recently been published in a Memphis paper, somewhat similar to Poe's mesmeric hoax. To a very superficial observer, entirely unacquainted with these phenomena, the Memphis story would appear as plausible as any of our recent spiritual manifestations, yet to any accurately acquainted with the facts of such experiments, the story is destitute even of plausibility, and proves its writer to have been too little acquainted with such experiments to produce even a plausible imitation. There are not thirty consecutive lines in any portion of the story which do not betray the imposition. The style of conversation and thought, and the description of the experiments are quite unlike anything that ever really occurs. The whole struck me, at the first glance, as a very transparent hoax, yet I found it quite as acceptable and credible to persons skeptical and unacquainted with such subjects, as if it had been genuine, and I now offer it to the readers of the Journal with the view of making them familiar with the contrast between truth and fiction.

The recent alarm in reference to the Atlantic steamship, before she arrived at New York, has furnished a good opportunity for discriminating between truth and error. A clairvoyant in Cleveland, announced that the ship was wrecked, and told a most improbable story about its destruction by ice, and the escape of two of the crew, who had arrived at some place on the

coast northward of her port of departure, *inhabited by Spaniards*. This ridiculous story was published as a test of the truth of clairvoyance, by persons who should have known better. But to cap the climax, even the spiritual talkers have displayed their fallibility on that subject. At a private sitting at the house of Mr. L., in Milwaukie (Wisconsin), the following demonstration is said to have occurred, by a Milwaukie newspaper (the *Anthropologist*):

Q. Are there any spirits here that will give us any information relative to the fate of the steamer *Atalante*? A. Yes.

Are there any here that perished on board? Yes.

Is the captain here? Yes.

Will the captain now answer all questions put to him, by giving three raps for "yes," and two raps for "no?" Answer, three raps.

Were all on board lost? Yes.

Did the *Atlantic* leave Liverpool on the 28th of December? Yes.

How many days from the time she left Liverpool until she was wrecked?

Rapped 8.

Was she lost on the 5th of January? Yes.

Was it in the night? No.

Was it between sun-rise and sun-set? Yes,

Did she come in collision with an iceberg? Yes.

Will you rap out the number of days the storm lasted? Rapped out 4.

Was she wrecked on the fourth day of the storm? No.

On the third? No.

On the second? Yes.

I had in my possession a list of the names of persons to have been on board, published a few days since in one of the city papers, and in calling them off, I requested the captain to rap yes, to all that were on board, and no, to those that were not.

Was W. H. Wheelock and lady on board? Yes. Was W. E. Case and lady? Yes. Was J. H. Easton? Yes. Was R. H. Harris? No. Was L. Pottinger? Yes. Was C. C. Hatch and lady? Yes. Was H. P. Walker? No. Was Mr. Butterfield? Yes. Was Mr. Sutton? No. Was E. H. Griffin? Yes. Was D. Ranker? Yes. Was G. B. Reese? Yes. Was A. Lawrence, Jr.? Yes. Was Charles Chroder? Yes. Was Mr. Chlieman? Yes. Was Mr. Kleamer? Yes. Was W. Benjamin, Jr.? Yes. Was G. McKenzie? Yes. Was J. L. Lawrie? Yes. Was Mr. Alexander and suite? Yes. Was Mr. Wadsworth and servant? No. Was N. Goldrten? Yes. Was G. A. Curtis? Yes. Was J. G. Loring? Yes. Were there any other passengers on board besides what I have called off? Yes. Will you give us the number? No. Was the steamer disabled before she came in contact with the iceberg? Yes. Was it from the effects of the storm? Yes. Have you ever been in any worse storm? Yes. Was there any accident happened to the steamer besides what was caused by the storm? No. Was the steamer as well managed as she could have been? Here was a rap which indicated "doubtful." Were you personally to blame? No.

Will the Captain now answer me some questions in relation to Sir John Franklin? No.

Are you not sufficiently acquainted with his circumstances to do so correctly? No.

Is there any one present that is? Yes.

Will that spirit now rap? In answer to which, there was a quick succession of raps, and different from any others before made.

Is Sir John Franklin yet alive? Yes.

Are all the vessels that started out with him in running condition? No.

Will you rap out the number that first started with him? Four.

Will you rap the number that are yet existing? Three.

Have any of the vessels that have started out in search of him found him? No.

Will he ever return home? Yes.

Will they find him before he returns? No.

Has he been discovered by any other vessel accidentally? No.

Has he been assisted through any other source? No.

Will a north-west passage ever be discovered and made practicable? Yes.

Will he return in one year? Here the alphabet was called for, and spelled out "done," after which we could receive no more answers.

There is nothing new in this, as it merely shows what was already well known, that spiritual communications are as liable to be delusive as any other mode of obtaining knowledge, and that those who do not preserve a philosophic caution will be most egregiously deceived. Nor should I have introduced these things into the Journal, but for the sake of urging its readers to persevere in the study of this subject, in that philosophical spirit which is the only safeguard against the equally pernicious delusions of the dupe and the skeptical dogmatist.

SPIRITUAL REVELATIONS.—*Messrs. Editors:*—While the scientific world in the North and East have been astonished by invisible "knockers," a few of our town have, with a commendable design, entered into a full investigation of the matter. A friend, well known to the literary and scientific world, while testing the powers and influence of mesmerism and prevoyance, the other evening, before some of our townsmen, betook him of a new experiment upon which he immediately acted. He inquired of his spiritual seer, "whether there is any reality in the communications said to exist between spirits and human beings, as, for instance, the 'Rochester Knockings'?"

After a few minutes apparent deep abstraction, he replied: "There is."

Do such spirits as the knockers truly exist? They do.

Can you see them? I can.

Can you bring them here? I do not know, but I will try, if you wish.

Do, if you please. [After about ten minutes, during which time he appeared to be in much mental and physical labor and suffering, as he said: "They are here."]

How many are there? Two.

Request them to make their presence known. In a few minutes, to our mutual surprise and alarm, we heard loud and distinct knockings in several parts of the room, accompanied at times with a rattling of the chairs. As soon as we had recovered our equanimity, the question was asked: Will they converse with us? They will, but only through me, as I am now in a state more nearly approximating their own than you are.

Is there an Eternal, Self-Existing, Immutable Being, the Creator of all things else? [In reply, we heard the knockings, but they were performed with such rapidity that it was even impossible for us to count them. Yet our cataleptic patient readily comprehended them]—the answer was: There is.

Is He visible to any of His creation? No; His glory alone is all that is ever seen.

Do all spirits see His glory? They do not, those only see it who have reached either of the two most exalted degrees.

Have you ever seen it? I have.

Will you describe it? A description would be incomprehensible to you, could it be given, but it is impossible, as it differs from, and surpasses all that has ever been seen throughout the whole created universe.

How does the Deity make his will known if he is not visible? By the influence of His will, which extends throughout eternity, and is more or less felt and appreciated by all intelligence according to its relations with Him.

In what does future happiness consist? In an eternal and onward progress of knowledge of the goodness and holiness of the Creator.

What constitutes future punishment? An ignorance of this glory.

Is the holding of slaves in conformity with the eternal laws of Deity? In time it is, but not in eternity.

What is the difference between time and eternity? There is none, it exists only in the contemplation of man—hence, I use terms and language suitable to your comprehension.

Will England ever become a republic? Yes. The time is rapidly approaching.

What form or denomination of religious worship is the correct one? That

which not only teaches, but strictly enjoins and performs the doing unto others as you would have them do to you, under like circumstances.

Did Deity make this world in six days? In six creative days.

What do you mean by creative days? In time, a creative day is nearly three millions of years.

How old is the earth from its foundation? Over fifty millions of years.

Then in relation to this our Bible is incorrect? The Bible has no chronology except that given to it by men; as far as it states, it is correct but there are periods of time omitted in it which will confound those whose curiosity leads them into a useless speculation, instead of attending their own immediate welfare and happiness.

Is the planet Saturn inhabited? Saturn is an aqueous planet, and its inhabitants are of the water.

Will Saturn ever be peopled? Yes, when its density becomes increased.

Of what is the ring around Saturn composed? It is a dense rainbow of much intensity, which will remain there more or less perfect for centuries, until a greater degree of density in that planet destroys its present predominance of water and vapory atmosphere.

Do all planets have such rings around them at any period of their history? Only in your solar system, and it happens whenever their density is similar with that of Saturn's at this time,

How long has this earth been inhabited by man? Over eight millions of years.

Why have we not some record or remains of this fact? The many changes that take place in the geological and astronomical conditions of your earth, during that period, would necessarily destroy every kind of evidence.

Will this earth always be peopled by the present race of beings? No. Planets are constantly being formed and progressing with all the rest of creation—the density of a planet improves it, and its reunion with its centre or sun terminates its career as an inorganized non-intelligence. When the density of your earth is such that the present races cannot exist upon it, they will pass away, and be succeeded by one superior in every mental relation.

How long before this will happen? In about three and a half millions of years.

Are any of the planets revolving in orbits between the sun and earth, inhabited? Yes, even the sun is inhabited, and the nearer intelligence approaches the centre of a system, the more powerful and perfect does it become.

Is the solar system a stationary one? No, it revolves as a small portion of another superior system around its centre—this, in its turn revolves around another still superior centre, and so continues through innumerable systems.

When we gaze at the sun, do we see its body? The brilliancy which you observe is its atmosphere—a galvanic flame—at its central or equatorial regions, these flames are not so intense as at other parts, hence there are occasionally openings at these portions, through which the body of the sun is seen, a dark or black spot.

Can this atmosphere of flame be inhaled? By the inhabitants of the sun, it can. Yet the atmosphere of your earth is also one of galvanic action, but of less quantity, intensity and influence, yet still you breathe it and live, but when it acts upon you suddenly in the form of lightning, it decomposes your physical organization, and separates it from your mental.

What becomes of man's spirit after his body is dead? It is transferred to its proper sphere, to that sphere capacitated for its progress.

Then there is not a heaven for departed souls? There is but one heaven, and that is directly in presence of the Glory of the Deity. But millions of years must depart before the most advanced can gain this blest abode.

Will you explain more clearly what you mean? To give you a proper idea of the system of progress as developed to us in our present state, would require much of your time, but if you desire it, I will briefly state it.

You will much oblige me with it? You are aware that the Universe has its divisions, termed by your astronomers, Galaxies or Nebulae. These Galaxies consist of millions of suns, each of which has its systems of planets revolving around it. The inhabitants of these planets are advanced in intelligence in accordance with the location of their sun and its satellites in its galaxy. The sun of which your earth is a satellite, is placed in one of the most barren spots in this galaxy, and consequently its inhabitants are sterile in intellect when compared

with others in more favorable spheres. The spirit of man is constantly progressive—progressing by successive impulses from one planet to another, and thence from one sun to another, and thence from one galaxy to another. Consequently millions of years, even millions of centuries must elapse, ere the spirit can pass through its cycle of purification, and emerge into heaven, the abode of the love of God, so refined and so purified as to approach His holy presence. We have passed through all the cycles, and have now reached heaven. Many of us have gone through several of the planets, before reaching it, but you have not, for your thirst for knowledge has elevated you so high in the scale of life, as to have passed by several planets to reach this. You must not suppose that knowledge is but a thing of your earth. It is the inception of that which will insure your progress onward many years, probably centuries.

A truth is indestructible and lives forever. Whatever the mind, and body of the world, is carried out of it, as so much knowledge which will insure its onward progress more rapidly. Your mind is highly stored with truths which you have gained by study, you have already accumulated sufficient to insure your progress directly to the sun. After living there in an organized condition for a certain time, you will be transferred to another series of planets belonging to a sun of higher order—to a sun which is located in a more favorable spot in this galaxy. And thus does the immortal spirit progress onward, from planet to planet, sun to sun, galaxy to galaxy, till finally it earns its bright reward in heaven.

Are there many spirits that have reached heaven? Myriads of centuries ago, greater than your mind can comprehend, spirits occupied the same station you are now in, but not on the same planet, as that was not then formed. Some of these have gone onward, and the brightest of them are now in eternal bliss; but some others are still on their progress, and although when in this situation, they were much more ignorant than you are, still, at the same time, they are transcendentally your superior, and are located in cycles far above you.

The system is a beautiful one, and connects the myriads of globes of insentient matter, by a link of intelligence of which it is charming to think. But do the members of the family know each other, and remain in each other's company during their progress? As they advance in this progression, they know each other, but do not remain together. Those, however, who have gone forward, have conscious, intuitive conception or knowledge that the others are following them. The link which binds relatives to us is a curious one, and not easily explained so as to be understood by you. Rest assured that Deity has made every thing in harmony with his illimitable perfection and knowledge.

What becomes of those who die dissolute, sinful and vile? They necessarily have to be born again on this earth, and pass through another state of probation, and they continue so to do, until their course of life renders them capable of being transferred. There are many now living among you, who are undergoing their second or third state of probation, and who have, at times, a dreamy conception of their former existence, some of these are now highly educated and virtuous, and prepared for progress; others have not as yet improved sufficiently to justify their removal from earth, and they will continue to be thus purified, until they become prepared for this change.

Does this new terrestial birth take place immediately after the person's decease? No. It sometimes requires many centuries, and there are innumerable spirits now hovering around the earth, awaiting their hour to put on organization and hasten onward.

This is not the general belief of the world, nor does it appear to harmonize in the least with our revelations from Deity—our Holy Bible. [Here the spirits informed the clairvoyant that they could hold no longer converse at that time, but that they would be present at a specified time, a few days hence, and manifest to us the harmony of all their statements with Divine revelation. The clairvoyant, with a deep drawn sigh, then exclaimed: "They are gone."]

After a short time he was awakened, and had not the slightest recollection of perception of what had happened.

We intend to pursue this matter, if the spirits will allow, and make their astounding revelations known to the world as fast as they are received. We are truly living in a wonderful age—of progress, improvement, discoveries and revelations, and when we reflect upon our own nothingness, as it were, we fear and tremble lest we may unconsciously err in the presence of Him who knoweth our most secret thoughts and actions.—*Memphis Daily Express.*

Memphis, Jan. 20, 1851